[redacted]

Must Remain in
Transcription Room

M 1851

Saturday . May 30, 1970

BARN

Lunch/Coffee

Part 1 : Lunch

A couple of lines in a poem by Heine--Heinrich Heine:

MR NYLAND:

"That means that it is an old story, but it remains constantly new. That's the way I feel sometimes about birthdays: they constantly happen. Constantly, something ought to be said about them, because it is usually different kind of people. I would like to, really, extend the year a little bit longer, so that we have less birthdays; because it could become quite monotonous in what one wants to say to them, and what is, perhaps, right, in their case. Of course, in a general way, everybody knows a birthday is a day on which you stand still. You begin another year. It flows. You might say, maturity is reached, simply by living. And it is, of course, that kind of an aim that comes to the foreground, when one considers what one has been and what you expect of the coming year. And one wish(es) such people well; because, in reference to what I said last night, about the difference between an aim as a purpose, and as, sometimes, it becomes like a pro-

ject fulfilled. That is only half of an attempt that we are interested in. We are interested in that what is accomplished. And a year for oneself in the accomplishment for one's own growth, of course, is quite legitimate to think about; because one expects certain things that then, not being here, as yet, might happen, and might become, in the future. If one looks at that what one wants to accomplish, regarding almost, I would say, anything, but in particular Chardavogne Barn Activities: I said last night it really doesn't matter what the project is; and also what the ultimate product is that is made, provided it has certain requirements which, of course, have to be attended to, if such a product has to meet the conditions of outer life. But that the whole point for a person, when he wants to become interested in that kind of work, is not so much what he makes, but what he is while he is making it. That is the other side of a birthday. I want to grow up. I want to reach a certain age. I have, of course, expectations of my life. I try to build up what I can in imagination, and then, of course, try to actualize it as well as I can. I build that way in the future, now by partly imagining; partly hallucinating; partly wishing; and sometimes wishing certain things, which cannot be fulfilled. But it is logical that I become interested in that kind of life, because it happens to be to me when I am on the Earth; and logically it follows, quite automatic; as long as I take care of my Life, as it is now, in the form in which it happens to be. But the other side is quite a different thing. What will happen to me

when I live? Not in the accomplishment, or the so-called product ~~of what~~ that I will make of myself; not what I will be when I am 40, 50, 60 years old. The question is: What will have happened during that time? And at what time, then, when I say 'older age' or 'maturity' - What is this maturity? Is it still connected with the Earth and belongs to it, and, of course, will it die, as maturity; or will there be a possibility, that during the time that I prepare for the future of myself, even if it goes year by year from one birthday to another - Is there a possibility that, simultaneously with this kind of life, as I now live it on Earth, that something else could take place, within myself?

"That, of course, is how I will be at the end; and that has reference to the level of my being. In ordinary life we think about the development of the three centers only; and one wants to do as well as one can with them, and give them attention; so that not only the physical, and the emotional, and the intellectual bodies, even if they could exist for a little while, that they are being fed properly, and remain functioning correctly, in relation to each other. But what one becomes interested in, in really finding out what one xxxxxx is, is a combination of the three; and that represents what I am, as total value of a personality. And the level of my being goes along with the development of all three; and when one changes, the level will also change. That what becomes predominating, of course will affect the level; and when I say the level has to be, at the end

of my life, if I can, a harmonious chord, struck in such a way that it opens the Gates of Heaven. It is, then, the preparation to see: How can I, during my life, make the connection between the different notes, as represented by the three centers? Because each center has a definite note, and it is of a different kind of a scale. But at the same time, when they are struck together, and that will be the demand when one meets the Archangel Gabriel; Gabriel, He will ask you to play on the tones of your life, and it will be by that kind of a chord; it will be decided what you are entitled to. It is a growth process, in which, of course, each person wanting to live to the best of his ability, tries to increase the level of his Being. And by increase, of course, one means that more and more, there is harmony between the three centers; but that also, because of that, the level is reaching a little bit further, and getting away from the Earth, more and more; so that in reaching towards that what is Higher; what is, perhaps, a little bit more elusive, but also less in density; that ultimately, it could go over into a totality of a state, which we call Infinity or Eternity. That the level of ones being should go towards that kind of a level, and even, it should go towards a level, where no level exists. When one talks about Infinity, one talks about the Omnipresence of Everything Existing. This is the side of one's life that one considers, also, on a birthday. One sees what one is on such a day. One is quite honest. One wants to find out exactly what is the level at the present time.

One wants to know: What are the three centers in oneself? To what extent are they already connected harmoniously, and in which way are they still separate from each other, constantly fighting for their own hegemony, for their own assurance that they exist? That one, in one's mind or in one's feeling, has certain thoughts or feelings itself, which then indicate that this is the level of my Being, and that I want to reach. And that, every once in a while, the body, objecting to whatever one may think or even feel at a time; in that kind of an objection, introduces a 'cacophonic' note, which really does not sound well, when it becomes the final chord, at the end of one's life on Earth.

"How to realize what is needed: From time to time one becomes as "One" as one can be. One produces, at certain times in one's life, a condition, in which all three centers could become united. I said something last night about the 'Tri-unity.' It is the attempt to become, at times in one's life, and during a year, to be fulfilling all three, in a certain kind, and a form of harmony, to see if there is 'Oneness': oneness in the purpose of one's life; oneness in the ability to perform, to do, to think, and to feel harmoniously within each other. No conflict. To know that, at certain times, this oneness is the sign of one's own equilibrium, at as high a level as one can reach. The freer one can become from the Earth, the more chance there will be of more enduring harmony. It does not mean that one on Earth should forget ones body; because the Earth is the body of a man, and that what he wishes in his harmony is

a connection of three centers; not two and not one. It has to be a tri-unity, in order to make a unit; but the unit has to be made up of three. It is at times during one's life when the conditions are right; that is when one wants to take the time, really, to concentrate, and to sit and think; meditate; try to find out: Where is, at the present time, my level? What am I, as a Being, filled with? What is my aim towards further growth? Because when it is a unit, as a Being, then it is much easier to find out what is an aim for oneself; because one is not disturbed, at that time, by the component parts, out of which the entity has started to grow. The Unity is in the image of God. It is then, as if, at such a time, when I wish to become one within myself: I ask God to come, and to see that I am actually whole; and that there are no mistakes made; and that, whenever it may be pointed out, that there was a little bit too much predominance of one center or another, which, of course, affected the totality of the harmony and the equilibrium, being a little bit off balance. That then, such component parts could become an Entity of Oneness, in which the property of that what belongs to One are quite different from the separate properties of each center. After such moments of communion, of having within oneself a realization of such oneness; of becoming as if one, then, knows what is the Reality of one's life: then one goes out again, into three different parts, One becomes, again, a man on Earth; but this time directing that what are the three centers, from the central point of ones Being. And then, once having tasted that what was Reality, one remembers, in returning to Earth

[Earth]

and living like a person on life must live; because he is not, as yet, through with his life, until the final command comes that he leave it. That he takes, then, whatever then is given to him; or wherever he finds himself, with an ability which comes from his Inner Life, as represented by the level of his Being, which he has reached; and that then, gradually, in the centers, also, a similar kind of quality can appear, for the sake of the fulfillment of each center.

"When we Work it is really with that in mind: to make out of the three centers three complete units, in themselves, as completeness. It is then, when one calls it Three Bodies: existing separate, but in connection with each other. That then, the final command for the entrance into the Kingdom of Heaven, through the eye of a needle - I said last night - is that then, the Three Bodies, being fulfilled up to their own Si-Do, connect with the Si-Do. And that then, at such a time, this Si-Do will mean the destruction of the earthly form, and entry into another form of Life, at a different level, corresponding to the level of one's Being.

"When I look at a birthday and a year ahead, it is that kind of a thought; and, of course, the feeling that has to be underlying the thought; that I constantly, or as often as I can, try to be reminded of the kind of a task which is set out for me, in developing the centers, to becoming full-grown; and that the source of the material, the energy which is necessary for that, will have to come from the Unity of my own Being, under the influence of that what I believe in, as an ultimate

aim of my life: the Totality of the fusion of the All Existing; His Endlessness, All-Loving Father.

"I hope Judy and Bob have a very good year.

"And so Peter--where are you, Peter? Peter, will you play a little bit?"

END PART ONE MR. NYLAND

MR. NYLAND: PART TWO: Coffee

"How has your your behavior been this afternoon? If you look back on the way--at the way you were, let's say, how you walked: How much was your attention with what you were doing? If someone else had seen you, what kind of an impression would they have gotten? Would it be--is it possible to look at you that way, now even, in retrospect? Can you see yourself as the afternoon went on: what you were doing; where you were; how you walked from one place to another; what you did; how you sat, if you did seat--if you did sit somewhere; the walking? Every once in a while, I look at just postures. They are a language, of course; also the way one walks. A posture includes: how you hold your head or your shoulders; how straight you are; how, sometimes, you may have to bend when you lift a weight; how you are when you saw or when you stand in front of the sink and wash dishes. Do you ever study yourself that way? Do you have a good picture? Do you see yourself, in connection with different people? Do you sit in the sun and stare? Do you have, every once in a while, a

a behavior which, under ordinary conditions, would be considered quite abnormal? And then, if you do see that, if it happens, do you ever criticize yourself? All of this belongs, of course, to a study of a language, in which you are the actor, and the director of the play is observing you. Do you ever have a feeling that some Higher Force is with you, and is looking at you? Are you ever critical, just a little bit, after certain things have happened, about what you have said? Do you ever think about the motivations of what you have been doing; or your thoughts, how they have been? Even in moments of concentration. Do you ever look, in retrospect, about the expenditure of your energy and your time? How much responsibility do you want to take for that? Have you had moments you considered yourself lazy; moments in which you felt you're justified in doing what you did? You see, all of this belongs to self study. It is your instrument, your body, which is behaving, habitually, in many, many ways. But whenever now you look back, and you discover that that what you have done, even thought, or a feeling, that you have an idea that it was not becoming to you. That, of course, presupposes that you have an ideal. You want to live up to that. You want to make an impression. On whom? Who is there invisibly with you? What kind of ideal do you have of yourself? How critical do you really want to be? Many times on that depends the decision you make, that you wish to grow. Are you impatient? When you have done something that was not right; when you have

said certain things that were not not to be said, not in the way you said it; when you used a voice that just happened to come out habitually, maybe even spontaneously. I don't think it is necessary to walk around with one's criticism all the time; but very necessary to know what you are and what you are capable of. And the admittance that ~~some~~ something was not right: Do you talk to your conscience? Do you ever involve your behavior towards others with such a person? Do you ever excuse yourself? Is it difficult for you to admit that you made a mistake?; that you said the wrong thing? Have you ever tried, afterwards, to correct the impression you have made? This now becomes honesty with yourself, in which you include, of course, the relationships with other people. And it depends, a great deal, on how you ~~v~~valuate such a relationship; in which, of course, you are part, and the ~~otehr~~ other is also a part. What do you do to improve such a relationship? Do you ever have a feeling that you are too much for someone else? When you have made a mistake; when you have told something, just because it happens to be in your mouth, and it was out before you knew it: have you ever tried to correct it? Some time ago, I told a story about my father and a friend of his. I do not know if it actually happened to my father; or that perhaps he was the person, himself, and that he simply introduced a friend, in order to make it more understandable for me. I was quite young. He wanted to tell me about honesty, and ~~give~~ giving me an example of how honesty, sometimes, should have been there; but when it wasn't there, that there is responsibility; that if it could be changed, one ought

to change it. I've said several times, "Don't ever go to bed in an angry state." What you can correct today, you don't have to correct tomorrow. Somehow or other, you will have to correct it, when you are honest and sincere.

It happened that this friend came and saw my father of an evening, just to come and talk, or to pay him a visit. And so after they had talked a little bit, and the friend had to go home, my father showed him out of the door and said "Goodbye." And he said: "Goodbye, I'm glad to have seen you." And with that, the friend left. And two minutes later, the doorbell rang; and my father, who was still in the hallway, in the vestibule, opened the door again. There was his friend, and he said: "A little while ago, I said I was glad to see you, or to have seen you," He said: "I didn't mean it. I'm sorry." And with that, the friend left. My father used that, to tell me that one ought to be honest in ones behavior. That one must not say things which just happen to come, out of habit and automatic; Mechanically, we say now. Simply because we happen to be a computer, in which certain programs happen to be, and by pressing a button the program simply comes out, in the form in which it was fed in; perhaps in relation to other facts, which are there; and the computer then, does not lie. And then, you might say, the damage has been done; maybe very little damage. And maybe your Conscience is not sensitive, and you pass it by and you say: "Oh, never mind. I didn't mean it."; and forget it. How strict is your Conscience, and how strict do you want to make it? How

far do you want to lean over backwards? You can, of course, exaggerate. You can lean ~~ofer~~ over backwards, and try to touch your heels; and, of course, that becomes a little silly. But where does it become silly? It depends on the relationship. If the relationship is worthwhile, and more worthwhile, you will bend over much further back. If it is these kind(s) of things that will come, for anyone who considers his life, as it is growing, and as you live it on Earth. It's necessary, I think, to consider it quite well; because if you don't, after some time it will become sloughed off, and your Conscience is not going to be as sensitive any more. It's quite possible to kill a great deal of the sensitivity of your Conscience; because it becomes so habitual, that a Conscience, not being acted on, gives up, and leaves you alone, and withdraws.

You see, this is really the case, that happens to your Magnetic Center. It is quite open when you are young, and one becomes educated. There is an inherent sense of rightness in a Magnetic Center. It is the voice of God, which knows about situations outside of this Earth. At first, I think, Magnetic Center pities you. It is a little sad, because you don't see, or you allow things to happen. And it withdraws a little, because it doesn't want to be in the neighborhood of hypocracy. Magnetic Center and lying are heterogeneous—they don't mix. They are like oil and water. And, although in the beginning, it may be an attempt to make an emulsion; because that is the rationalization process—to just say a little bit of

that it is still a liquid. And you say, even for a moment, it is mixable ('missible'), because it looks homogeneous; but after some time, it settles out; and, of course, it separates; and then there is a division between your conscience and your behavior; your conscience and your thoughts. And the conscience, being an attribute of your feeling, will gradually create then, because of its withdrawal in the direction of Magnetic Center, as if Magnetic Center needs consolation; your conscience becomes less and less operative, and your feeling takes over; in the fight between what is then your mind rationalizing and being conditioned, and that what is the reality of your feeling, which gradually disappears. I think when Magnetic Center, if one can personify such a concept, sees this happen, it is at first sad, because it doesn't understand it, really, why it should even take place; because Magnetic Center is not used to the Earth. It happens to be just Life, appearing on Earth; and when it does appear, it is already in a form. It has no chance to look around. And even when it is in a child, there is already a form; and very soon we help it along, to disappear a little bit more. And out of the sadness, comes certain states of being angry: rebellion against God, allowing Life to appear on Earth; or in such conditions which are not conducive, which do not belong to Life itself. Not knowing, even, why it should rebel; and in the angry state, it starts to accuse; but it withdraws, because it cannot be in the presence, as I say, of hypocracy or superficiality. And after the sadness, there is submission. It withdraws, I would say, for good; because it does not want to have anything to do with the personality, as it is being formed. That's why I say: Have you

ever looked at yourself, as the behavior of a personality; and have you ever been able to see it from the standpoint of Magnetic Center? If that were possible, to come out and to look at you, and to have a certain opinion, not necessarily a judgment; because Magnetic Center, as Life, is All-wise. It can understand, and still it rebels against the forms which become manifestations, and which are not becoming for a man; a Man with a capital 'M.' But also that changes, and becomes just a man. And after a little while, just an ordinary person. And after quite some time, just a speck of dust.

The responsibility is, really, that you understand something about your Life. Yet it happens to be on Earth, and regardless of the liking or disliking of the conditions, it is still Life, in principle. The rationalization takes care of the fact that Life is not considered, but that all that is considered is the form; the body; the manifestation; the functioning. And that is sand in the eyes of Magnetic Center. That is really what happens; that the dust is thrown up, in order to make the eyes of Magnetic Center blind. I've said before, that Magnetic Center starts to function. If it could become, I call it now, alive to the surface, that it would become Neutralizing Force; but that we have blinded Magnetic Center, first by pushing it away, and then, in order to cover up our own misdeeds, we have blinded ourselves. You can call that Kundabuffer. You can also say that it was on account of a mistake, mistake made by the 'hierarchy.' I doubt it. I think it is the mistake which is inherent, in the state of the Earth. I think there are points in the Universe which are extremely difficult for Life; on which Life, when it exists,

is extremely difficult to maintain itself, simply because the Earth happens to be at that place. And all I do is to compare it with the state of myself, as a body, which at times, and where at times, it's extremely difficult to be able to counteract forces which happen to affect me. That is my Kundabuffer, which at that time, when it affects me, as a result of the conditions under which I have lived, or whatever has been the education which has been given, maybe as a result of weakness on the part of myself, not knowing exactly how to meet conditions, and an inherent wish to be lazy. The laziness of a man is his attraction to the Earth. The laziness is a result of the Law of Gravity. For that reason it exists, and that is Kundabuffer, which constantly remains in existence. But when one starts to Work and ~~treis~~ tries, then, to substitute something else in the place of the Earth, then one still lives under the consequences. I think this is what Gurdjieff means: that for anyone wishing to become Conscious, Kundabuffer does not exist * because one has established a habit that the conditions on Earth, always, should be, because they are there now, and will remain. And as long as one is on Earth, and considers the Earth the center of ones ordinary astrological configuration, that condition will remain, and it is in effect. Consequences or not, it is a fact for oneself that one lives, because of the proximity to Earth, under the influences of the Laws of Gravity, from the Earth, and that is taken over by the laws of gravities of my behavior forms, belonging to me, my personality, and principally belonging to my body. But when one wishes to Work, there

* [link to *because] Any longer. Only the consequences exist,

is a shifting of that kind of equilibrium; and it is then that I wish to substitute--because these, in my moments when I see myself, and particularly in retrospect, when I try to become honest about the behavior of my body; and I say: 'That posture was not right.' Why was it?' Habits are my Kundabuffer. But when the habit becomes known, and the habit still has an influence, I'm living under the consequences of the habit. When the habit is counteracted, I am free of the consequences. When I place the Sun in the proper relationship to my manifestations; when I, from the Sun's standpoint, trying to put the Earth where it belongs; and the manifestations, simply belonging to the moon as a satellite, which is only an expression of the Earth; which, for a little while, have become so completely separated from me, that it is as if it was a part of me; that on account of some kind of a catastrophe happened to me, and now forms something that is almost so separated from myself, that it is like the moon and the Earth. But in reality, it is still connected; because as a satellite, it has to function, to be around--around me and my body. The manifestations may be on the surface; but within my body, there is something that is still there, and where the organ, which I now call an organ of my Magnetic Center, is located, is also part of my body; because originally it was a living cell--a cell made up the same way as other cells, but having a function to fulfill; to create a prison in Time, to contain the Life-Force of my Magnetic Center. Try to understand these relationships, so

that it is not a question of just undoing Kundabuffer. Kundabuffer is your Karma. It is not undone by just saying there are only consequences. The consequences only become a 'force' for you, when you know that the reality of having to live in accordance with your karma is still understood in such a way that it was originally. That is, in the beginning was the word Kundabuffer. In the end there will be the consequences, understood as a result of Kundabuffer existing; but now being substituted by the wish to Wake Up. My wish to Wake Up means that I try to put in the place, at any one time that I happen to think about it, and that I feel it is right; that I wish to put, in the place of my body, my Consciousness. I want to try to see if it is possible to live in a different kind of a way; And it is a tremendous affair to put my Consciousness in the place of my body; because then, all of a sudden, I have to endow my body with intellect. And whatever happens now, to the Conscience, it is not pushed away, but it is aiding the movement of Consciousness, to become a factor in my body. In the first place, it 'wakes' the body up, as far as habitual movements are concerned. It wakes the body up, to prevent it from becoming too spontaneous; and not saying, anymore, of what I have said: It wakes the body up, that is the Conscience, to try to tell, in the presence of Consciousness: 'You cannot make foolish and nonsensical remarks.' Because this, what is Consciousness, tells me that there is a responsibility which now is directed; pertains to the physical body. And that the problem is; to put this Consciousness in the place

"Alright John". → END SIDE ONE

of Magnetic ~~Cneter~~ Center. Magnetic Center is within.* In a certain place within oneself. It is not outside of you. And it is this constant struggle, of trying to put something in the place of the body, which has to go on, because the body is not giving up that easy. It is a big hunk. It's like a stone, a rock. Crowbars, sometimes, are needed to move it; sometimes a block and tackle; sometimes a fulcrum, which needs a place to place it, so as to move the Earth. The construction that is necessary, requires a study of space, in which the body happens to be. I want to take every kind of precaution, that whatever is available as knowledge, will flow in my way; to study conditions, and then by comparison, get a better picture of what is the reality, instead of being fooled, all the time, by what I now think is rationalization, of not wishing to see what I am, engaged in a particular project. I want this ~~conecience~~ Conscience and Consciousness to find their proper place, and the body is in the way. And I cannot move it, because it's still on Earth and it has to keep on walking; and it has, within it, the potentialities of myself, and it is still the form in which it happens to live on Earth. So I don't, and I cannot, address it, as it were, directly, and tell it to get out of my way; because I want to put the Sun in a certain place. I have to become friends. I have to learn to understand the laws of the body. I must know what it is that is my nature. I have to study this astrological chart, to discover what are the kind of tendencies and types, and what are the influences of the planet[redacted].

I hope, at such a time, of course, that I can understand the Sun in the zodiac sign when I was born; or the Sun at the moment of my conception. But all of that does require a little study, and the best way is the study of the manifestations, first; because those are the expressions of what my Earth is, really, and I want to find out from that working, as it were, further in; outside starting to become within, to find the motivating forces of my manifestations; to find out what is the moon up to. Why does it stay around the Earth? Why was it, even, split off? That was a function of the brain, becoming separated from the body; and the brain has regulated my manifestations. But since the brain is still part of me, the manifestations remain, for myself; and become, even, acquired characteristics of my character. That is why I cannot get rid of the moon. It belongs to me; and, for the time being, unconscious as I am, I keep on feeding them. You see, what is split off as the moon. One says, there is the other side of the coin. What made it actually, trying to regain its strength; and return in the proper proportion and relationship toward the Earth? Because the intention is right. After this kind of catastrophe, which may have been quite natural; but which takes place, for each person, on Earth; since the Earth is unaccountable, in the movements which take place, and the affect on a human being. It is simply, then, the question of ones ignorance; of not being taught how to get out of the way of a comet. And for that reason, the manifestations being, simply, fathered

by everybody; that is, acquired, simply because it happens. Also again, following the line of least resistance, where the mind is really at fault in telling: "Only follow that, and then it will be all right," and putting me to sleep, because it is much and much easier to fall asleep, and not to bother. Either one way, or the other; either in the direction of the Soul, or in the direction of Hades. If I don't believe that it is necessary to put the Sun in the midst of my horoscope, and to start figuring and re-arranging, to look at the planets from a different angle, to look at the planets, as it were, down, not the way I am to look at it from the Earth on up. But you see, by placing that what is now the Sun within my body, and endowing it with the potentialities of my Consciousness, the changing that takes place is that, then, will be extracted from the body: everything needed for the furnishings of my Consciousness.

This is what one calls an Observation Process. That is why we take the body. We don't take activities of either the feeling, or the mind itself. Not only that it would be quite useless, that is almost impossible, but it would not give me data I need. I want first the way I behave. That I want to see. That is why I ask again, are you studying yourself, in relationships with others, or in all kinds of conditions which are presented to you in daily life? How you get up, and all of that, during the day, to see what it is that you could do about yourself, as if your Consciousness could be present to the behavior of your body. Because the process that takes place is a changing over of your body, into a well-ordered organism.

It need not worry too much about the condition of the body itself, physiologically and instinctively; but it is quite necessary to look at the body as a physical center, because that's where we go astray. The machinery is beautiful enough; and when one can study it, and also Impartially - one is struck, constantly, by the fine arrangements and the delicacy of movements; the delicacy of balances - both mechanical and chemical; - of the (insight) inside that the body has, and the wisdom for itself; by the acquisition of the outside characteristics; that is, of course, what the appearance becomes. And my fight, if I can call it that way; my struggle to put Consciousness in it; helping, by means of Conscience, to give it a certain valuation; and a push, furnishing the energy necessary for being attentive to myself; to want to find out what I have done, and been; and then to try to correct it; because that is how I learn to follow the rules of a new Conscience; - a Conscience, which is then based on the Objective Morality of my Consciousness. # This substitution, or this changing over; we talk about that once in a while - How does it take place, really? Sometimes, we say the introduction of a Conscious effort in the brain. If I call it Objective Faculty, gradually starting to spread out; and affecting the other departments of my mental function. It's a very slow process; and it is not really something that is so acceptable to the rest of the brain, because that is a little country by itself, and it doesn't want to have any invaders. # The other way, - and there are three; - the second way is: the attack, as far as the physical body is concerned. It can come under

the management of my head, when I wish it to perform certain tasks. But now I want to make that what is now behavior, instructive enough for the rest of the body, to see where all the different functions really belong. And I start with going against habits, to bring them, as it were then, under the management of my brain. Bringing my brain down, to the functions of my body, and making, for a little while, the brain superior, And asking the body, to show why it does what it is doing. It's a form of Consciousness in the body itself. It is putting back what used to be done Consciously, and which now has become habitual. Putting it back in the body itself, to concentrate on the possibility of making the body function, as if it has three subcenters. And I wish, now intellectual energy, concepts of the mind, to become part of my body, and gradually, because the body is not opposing as much as my brain is, gradually changing the body, by means of different forms of behavior, which are now directed to take on the coloration of a new subcenter, which, based on the habits of my body, have been brought to light. This is the wish of the presence of my self, when I do movements. When movements take place, there is a part of my brain that becomes interested in the movement itself, and I then give my body a new intellect, to be able to direct it in a certain way, and, as I've said many times, not in a natural way. Not in the way I happen to feel, because that's the way my body likes it. Not in the way, when I say, it has to act like a little bird, and one teaches children ballet, and one does like Isadora Duncan - just letting

it flutter, and flow, and move it, simply because it feels like it, and all the different kind of attitudes, and postures that the little children will take on are completely natural, in accordance with what the body is. And there is no regulation, only just happening to dance a little bit, to some tunes or a melody, instructed by someone who even knows less than the children they are teaching. This is what takes place, not only in a ~~dnace~~ dance school. It takes place in the way we are, simply because we see other people behave, and as they are we imitate them, and there is no iniative. And that's why when I say: "Have you looked at yourself?" It is the introduction of something so completely unnatural, because you don't want to look at yourself. You just want to continue the way it is; and you will continue to accept it, because you wear off your Conscience. And you will accept your laziness, because that happens to be me. And sometimes, one says of course: "That is my nature." And it is said in such a way, and so much weight attached to it, that it looks like 'axiomatic' - that you cannot even change it - that not even God could change it for you. This is Kundabuffer. This is the submission. This is to becomes more and more dead, and to be buried, already during your lifetime, in the ground of Mother Earth, and to follow her, simply because she told you. And why shouldn't you rebel against Mother Nature? Who is she, after all, in your life? Just a little bit of a notion that is in your mind, and your feeling. And your body. And it wants to keep you on the ground, so that there is no possibility, even, of ~~of ever~~ flying away, or any intent, on your part, to try to make it in such a way ~~so~~ that you could fly

(insert)
→ loves it, because it will follow the line of least resistance, as I say; because of the Law of Gravity, which belongs to the Earth and attracts your body.

away. The troubles, for oneself, are created by the continuation of a belief, which has been instilled in one by well-meaning people, including father and mother, telling you little stories, which were not true, but were true for them; and therefore, they carried it through. When my father talked about honesty, he wanted to tell me something. And he used an illustration which of course I could not miss, or I could not fail--I could not misunderstand it. And in his particular way, he wants to tell me that there is something else to live for; and for that reason, a man has to be serious enough to be able to be open, and express through his honesty what is reality for him; and to admit when one has been wrong. How much do you argue in order to obtain a point, which perhaps, is even a little shaky? How much do you want to use the cleverness of your brain, simply to try to get away with certain things? Why not say openly: "Yes, I was stupid."; or: "Yes, I fell asleep." It has nothing to do with the criticism. It has to do with the state--the acceptance of the state in which you happen to live, unconscious, or a little-bit Conscious. A little-bit of the Sun, starting to nibble at the Earth--Starting to put it away, if it could; but it can't, so it merges with it. It becomes one with the Earth. It introduces a subcenter, and builds it up--makes it alive, so that within the body there is a recognition. Then it can search within the body for the Magnetic Center. The process is a very simple kind. It is really, that I do not acknow-

ledge the law of Mother Nature at all. Why does Gurdjieff make a distinction between that and Great Nature? In order to give you an idea that there is a difference between Kundabuffer and the consequences. And that the consequences happen to be in your brain, but that the actual experience of a Kundabuffer was, very definitely, a fact; but by putting it on the basis of a consequence, it has lost its value as a principle. And then, ~~graudally~~ gradually, by considering it in the light of the introduction of Consciousness, it will more and more fade away; and after some time, it will not appear any more, because it has lost its reality for you. Why does he talk about a man seeing things upside-down; to mistake a small mouse for an elephant, and reversely? Simply because we cannot see proper(ly) anymore. We have lost proportions. It is because we have filled our world with so many things, that we cannot see them any longer; and only as a total conglomeration. And we, in our manifestations; in the way we are living; in the way we think we have to live; we have lost, completely, contact with the simplicity of Life, and living on bread and water. Why shouldn"t one live that way for some time? We talk about austerity. We talk about fasting. We talk about doing without something. We talk about a relationship towards the outside world; where, at times, one must not expect the outside world to give you anything. The necessity of coming to yourself simply means that then, for yourself, you're self-contained. You can be without anyone, and still remain alive. Why complain all the time? Why tell what is wrong? Why not consider what you are?

And take it. Face it, what you are. Again, it is not your fault. Primarily, it's the condition, which has gradually made as if it were the truth. That is not your fault, that you were gullible; because as a child, you ~~were~~ are open, and you cannot help that; that what happens around you. You take in to the best of your knowledge, and definitely with that what you feel; because you feel it is like Life, and it could give you sustenance. It's only misplaced a little. Again, I say, unfortunately, because of the Law of Gravity, which simply considers everything, as if it has only one quality of material form; and we keep on sacrificing on the altar of Mammon. Live with five cents in your pocket for a day. Sometimes you do that already, because of poverty; but you don't do it intentionally. Do it, so that you consider each penny. Each penny is worth a dime, when you consider it that way. You turn it over twice, three times, maybe ten times. Then, it is like a dime. You try to consider what you are doing with your energy. You see how it flows out without any knowledge, without a gate, even. You cannot close it. You don't know how to lower the particular partition, which could keep your energy within you. You Magnetic Center. Study it. Where is the center of your being? Where is the center of your physical center? It is not the North Pole, and it's not the South Pole. It is Magnetic Pole. It's in a certain place, within your body; the same way ~~that the~~ as a magnetic pole is in a certain place on the Earth. It also moves. It is not fastened; or, in relation

to the North Pole, constant. It changes. It changes in a man. [Insert] → It changes with the accent of his Being It changes in accordance with the effects, different influences have on him, as he lives, and what he will allow. As I say, Magnetic Center has changed, when it started to withdraw. Sometimes it still wants to hide. The influence of the early experiences, when one grows up and becomes inhibited, and one loses ones name, that is the name of reality, which is, for a child, the third person, objectively considering itself as 'it'. The changing over to 'I' is blasphemy. It is terrible, that an I is used for a person. It should be reserved to only one thing, one entity which is his Magnetic Center. That's your 'I', and it could then be recognized, and you should consider yourself 'it', 'it' happens; 'it' is; 'it' is living; 'it' is walking on this Earth. It is it, exactly the same as the Earth is 'it', in reference to the Sun. Make for yourself all kinds of tasks. Don't be flippant about it. Study yourself. Become serious. Give it time. Don't just depend on a few meetings, Not even on a few readings. The opportunities are strewn all throughout the whole day for you. You have to stand still, sometimes as an exercise, after every ten steps. Stand still, then continue. Do it for an hour. Take half an hour to use the word it for your 'I', to remind your mind that there has to be some kind of a command, to get 'it' out of its state of lethargy. Sometimes you're so nonsensical by remaining asleep. It is not necessary to be asleep all the time. Many things can remind you. Then, sit up. Take notice. Pray to God. Pray to your Magnetic Center. Pray to your Life.

Pray to your self, your real Self. Try to wake up at times. Don't allow ordinary things just to continue, because they happen to be ordinary. Introduce something of a different color. A deep color, maybe, so that you are, when you look at it, you say: "What?", and something wakes up in you. We talked about music yesterday, such things as sound. Maybe you're still sensitive enough to hear birds early in the morning. It also equalizes for a man when he grows older, less and less of that kind of a sound penetrates in him. He becomes blinder and blinder, if he lets it. He wants to become lazier and lazier. Don't procrastinate! If you procrastinate, give yourself a task to walk on your hands and your head, and stand there for some time; because you have made a sin - you have sinned against your Life. Consider your laziness as something that is really serious. It prevents you from waking up. It is absolutely necessary, that at times you get a poke in the ribs; that somebody will give you a kick in the pants; Really necessary. I sometimes say; "God damn it, wake up!" And I say it to myself; "Who am I to be walking around like a zombie?" I see many tape recorders and cassettes. I listen to them. There is a whole bunch of them sitting, staring me in the face. I say; "What is it that I want to do with them, to listen to them and perhaps give an answer." And then what? How can I expect anything that is ever put on a cassette, even when it is listened to - how can hope, even, that it will penetrate; when I feel, sometimes, the roof should fall down, in order to make you a little bit more Conscious? I fulminate about such things,

the same way as Magnetic Center withdraws, and objects to having to withdraw. This is the rebellion that I have, once in a while, of saying: 'Well, here is this barn — what for?' Sure, we Work, I know, when people come who haven't been here for a little while: 'Ah, such progress!' And you say: 'Yes, progress.' We all wish to Work. Yes. Look at it. Yes.'

Don't fall asleep. Remain a little dissatisfied. Don't sit down too soon. When you sit, don't stay too long. Get up. Change things. Austerity; Bread and water; Ambrosia and nectar; Conscience and Consciousness. Feed on that for a little while. Try to introduce it. I say it many times, there is always that kind of a begging in my voice. Why should I even want to do it? Because I can tell you. I can describe beautiful things of the Promised Land, if you only wish to go up to the Mountain Nebo and come down with the Ten Commandments. And in the meantime there was ~~a(n) Arab~~ Aaron, feeding the population of Israel, and not in accordance with the law of God. When I try to tell about reading the Bible; looking up certain things in the light, and trying to understand them, with that what is the meaning of being awake. As you really sit quietly in front of ALL AND EVERYTHING, sometimes, I say, with a picture of Gurdjieff, that something happens to you, within in, In your Inner Life takes place, as if something is born, as if something already is moving, as if your Magnetic Center — I say it now simply ~~taht~~ that way — has become pregnant, because of your wish, and then, starts to kick you inside, like a

child, when it is almost ready to be born. When it is not as yet in the right position to be born, but aliveness is there. And that one can know, when there is something that takes your breath away; because your breath doesn't even belong, in the presence of your Soul. Sometimes I say, to keep your body and Soul together: how much Soul, how much body?

Gurdjieff sometimes used, like Mullah Nassr Eddin, an expression: 'Fifty-fifty,' when we were talking about weight, and he said: 'Fifty-fifty. Fifty percent elephant, and fifty percent canary.' And that was a joke. And that is the Soul and your body. How much Soul is there, even when your satisfaction of yourself says: fifty-fifty. I pay Mammon as much as I pay God: Fifty-fifty. But in the coin in which you pay, you pay Mammon a hell of a lot; and the Lord has to be satisfied with a lousy couple of pennies. Change that. You can if you wish - if you understand what you are. If you see your nature, and you say: 'Great Nature, come and help me.' when you tell Mother Nature: 'I understand you. You have to live. You have to grow. You have to become a planet. You have to overcome the difficulties of your own unconsciousness.' When I say that my body is unconscious, it really means that it wishes to become conscious; but the hunk that is there, and the influences which are not there; and when they are there I don't allow. And the stepping stones I have to go through: through the planetary stages, to turn them; in such a way that they, then, in relation to the Sun, of course, will take care of your body. Let the Kingdom of Heaven enter into you. Let the Sun

become part, so that it can find your Magnetic Center. Let your heart take over the functions of your solar plexus. Try to create a renaissance within yourself, even small; but in principle correct, and honest, and serious; and at times, even sometimes when it is difficult; even if, at such a time, you want to swear and say: "God damn me if I don't Work." Maybe that kind of prayer could be heard — maybe not by God; could be heard by your Conscience; because there is such a chance that a little bit of Conscience which is there, also falls asleep. And you leave it alone, because it is so much easier not to have a Soul at all; and to just continue like an ordinary Hasnamuss, and to play with titillation all over the face of the Earth.

"Make tomorrow a day of Sun, if you can.

"Goodnight."

MR. NyLAND

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